

The Ansgar Lutheran

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Number 21

Enjoy Your Children

By Gordon and Darlene Bucher

ne people endure their chil-
Others take upon themselves
aising of children because they
no alternative. Some believe
en are to be watched as a
atches for the enemy to move
trickery.

children are to be loved and
ciated. Now is the time to en-
our children for it is later than
hink. It will not be long until
will no longer be small chil-
How can one enjoy his chil-
with all the meetings, sched-
frustrations and excitement of
times? Several clues for us
be in some prerequisites if
e to enjoy our children and if
are to enjoy us as parents.

basic prerequisite is for the
to know that we love God,
his people, and have an opti-
attitude towards this world.
ren soon know whether we
njoying life. We cannot enjoy
children adequately unless we
life with all its joys and its
vs. Optimism needs to be ours.

we have a setback in the
let the gloom pass from us
y as we have set our roots
aith in God and his love.

course, a prerequisite ought
ally to be the love for one's
A deep sense of oneness with
ate and a sense of love and

companionship are easily felt by
our children. The children should
know that the parents love each
other.

But still, how do we enjoy our
children, provided we love God,
love his people, love our mate and
have a faith which brings us opti-
mism concerning the world?

Develop the ability to laugh at
yourself. We often take ourselves
too seriously. In many homes there
is so much seriousness that adults
have lost the ability to laugh.

Lessen the amounts of tension.
Try to keep tension from mounting
when one perceives that it is in
the air. This does not mean that an
explosion should not occur once in
a while. But the more joy, the less
tension! Relax.

Take time for the family. Hus-
bands are especially negligent on
this score with work and meetings
crowding out time. Children need
to be played with, worked with, and
worshiped with.

Love them and let them know it.
Children need plenty of reassur-
ances that we love them. When
they love, we enjoy them more.

What are some of the more specif-
ic ways one might help his family
to enjoy itself or the parents to en-
joy their children? Here are just a

Children are to be loved and en-
joyed, not just endured and watch-
ed, and now is the time to enjoy
them, for it is later than you think.

few suggestions. There are many
more you may suggest.

Parents need to play with their
children. When they are small this
means scuffling on the floor. As
they get larger it means basketball
(for all healthy hearts) in small
doses, Chinese checkers, softball,
and other games we can play with
our children.

Family vacations are important.
Our family loves to go camping.
About Christmas time, our little
four-year-old saw our tent poles
and promptly asked, "Dad, when do
we go camping again?" Living in a
tent for a week or two out away
from the routine of daily living
brings many new family joys. We
are all surprised at what our chil-
dren know when it comes to camp-
ing time again.

Dine away from home occasion-
ally. The wife especially will like
this suggestion. Children usually
love to eat out also. What an oc-
casion when the husband calls home
and requests the family to get dress-
ed up to go out for dinner. The
children love it. And this item
needs to be included in the budget.

Plan specific jobs in the home for
which allowances may be given.
This tends to make the family feel
as though they are all responsible
for the enjoyment of family life.

Worship together. This may mean
in the home and in the church.
There is truly a place for worship as
a family experience.

(Continued on page 13)

News and Notes



FIRST LAMB AWARD IN UELC

On April 29, 1957 the first member of the UELC received the coveted "Lamb Award" from the National Lutheran Committee on Scouting. The recipient is Mr. Clifford Andersen, member and church councilman of Valley Lutheran Church, North Hollywood, California, Adolph Kloth, Pastor. The award is given to adult leaders only in Lutheran scout units. It is given for faithful service to scouting in the Lutheran Church, and only one award per year can be given in each synod for every 100,000 members or fraction thereof. The photo shows Pastor Adolph Kloth (Chaplain B.S.A.)

making the presentation.

Mr. Andersen was born in Kennard, Neb., in 1919. He came to California in 1937. He has been active in 4-H Club work and Luther League. He was in the U.S. army 1944-46. He began his Scout work in 1948 at Valley Lutheran. He has been active in all the types of Scout work possible and he has received many rewards. In 1952 he was Jamboree Scoutmaster for the San Fernando Valley Council.

He has likewise been very active in Sunday School work and he has served on the church council and the building committee of the Valley Lutheran Church.

The Rev. James P. Christensen's address is now Strasburg, Colorado. He has accepted a call to serve an ELC church at Strasburg.

Eugene, Oregon. Bethesda Lutheran Church, Ingward Olsen, pastor, raised their pastor's salary to \$5,000 recently. The congregation had a net gain of

65 the past year. The congregation approved the call of an intern to assist the pastor. It also helps to pay the salary of Missionary Arnfeld Morek in Colombia, So. America.

Evan, Minn. Rev. Ernest Grill, pastor. Six young people were confirmed on Palm Sunday. The pastor and his

wife were happily surprised April 1 when his two congregations, Beth Lutheran of Morgan and St. Matthew of Evan, had a birthday party for pastor. The evening was spent in pleasant fellowship singing and discussing the pros and cons of television. At the end of the program the pastor and his wife were given a new television set. Then refreshments were served.

ANNOUNCEMENT

The 61st Annual Convention of the United Evangelical Lutheran Church will be held at Our Savior's Lutheran Church, Racine, Wisconsin, June 13-18. The opening services begin Thursday evening, June 13, at 8 p.m. The convention will continue through Tuesday noon. Kindly remember that Wisconsin is on Central Daylight Saving Time.

All congregations are urged to send delegates, one delegate for each 100 members (twenty-one years or over) or major fraction thereof. Delegates will please have credential blanks filled out, bring to the convention and present to the Credentials Committee.

All matters which require convention action should be in the hands of the Church Council by June 11.

The Pre-Convention Reports are available through the pastors of all congregations. We urge all pastors and congregations to give prayerful consideration to all the reports. May God grant His blessing upon our 61st Annual Convention.

William Larsen, President
Lawrence Siersbeck, Secretary

Iowa W.M.S. Circuit No. 3 held a rally at Humboldt April 26. 79 members were present at the meeting which began at 10 in the morning. Mrs. Willard Hansen of Cedar Rapids led the discussion on Women of the Church. Mrs. Everett Hager of Royal conducted a discussion on junior mission bands. After the discussion the group listened to an address by Mrs. George Rausch of Waterloo, Iowa, district president of W.M.F. of the American Lutheran Church.

Racine, Wis., The Southern Circuit of the Wisconsin W.M.S. held a meeting in Racine recently. The president reported that the group continue to support the Colombian mission, the Shoshone Lake retreat (future Bible Conference). (Continued on page 8)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN W. NIELSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

NO NEWS—GOOD NEWS

The Joint Union Committee met at Chicago May 1. It was a good meeting and much work was done. There is hardly anything to report. A great deal of time was spent on the reports of the Joint Board meetings of the three churches. Suggestions and resolutions from their reports were processed by the JUC. It was a grueling job for the Committee, but it is necessary in order to refine the union documents. The recommendations are discussed by the Committee and then upon. Then they are sent to the revision committee for refinement. This committee then reports the resolutions back to the JUC for final action.

While the Committee was working with these reports we did not help but get the impression that the merger was almost an accomplished fact. Even though we are three separate bodies we are certainly in the process of merging. The merger is not something that will come upon us suddenly when we meet for the constituting convention. That convention will simply be stating the fact that the merger is already taking place. All those details that the committee is handling now indicate that we are really

The Constituting Convention is planned for the early part of 1960. But already in the last part of 1958 the first members of the boards and the commissions will be selected to begin to do preliminary work.

And about that time we shall begin to meet locally in conferences. We are growing together. The actual functioning in 1960 and the actual date of functioning, January 1st, 1961, will simply be dates or landmarks of a process that is already working.

Meanwhile each body will go about its work from day to day, but as time goes we shall more and more do our work with the new church in mind.

We may have a bit more about the meeting in our next issue. But let us just state again that there are hundreds of details to take care of. All these things go into the planning of the new church. But when a group of prominent church leaders get down to discuss such reports as those that have come from the Brotherhoods of the three bodies, it must be admitted that we are making headway.

WE ALMOST MADE IT

Our people and congregations should be congratulated. They almost paid the budget in full this year. It was only \$40,000 short of the goal. The goal was \$339,317.00. We did not look too good six weeks ago, but during the last six weeks the gifts came, and the U.E.L.C. is happy. We did thank God that he put this spirit of loyalty and devotion into our people.

TEN COMMANDMENTS FOR PARENTS AND CHILDREN

"Ten Commandments for Parents" and matching set "Ten Commandments for Children" have been prepared by Rabbi and Mrs. William Kramer, Temple Israel, Hollywood. We find so many good things in them,

that we are sure they will be appreciated. Parents and children and young people may well give heed to them. The "Ten Commandments for Children" follow:

- I. Thou shalt not cause one parent to turn against the other.
- II. Remember thy parents have the same rights as thou hast to enjoy life, secure rest, and to have the fruits of their labor.
- III. Thou shalt not ignore thy parents' experience and wisdom.
- IV. Thou shalt share in the responsibilities and labor of the family according to thy ability and according to the need.
- V. Thy brother and thy sister shall be thy friend and not thy rival.
- VI. Thy behavior before thy teacher and in the community shall not bring reproach upon thy family.
- VII. Thou shalt respect the privacy of thy father and thy mother and thy sister and thy brother.
- VIII. Thou shalt not reveal the secrets of thy household, nor shalt thou bring gossip within thy gates.
- IX. Thou shalt observe the routine of thy household and need not to be reminded of thy daily tasks.
- X. Thou shalt learn diligently thy faith, observe its commandments, and attend its worship that thou mayest be worthy of good marriage, be the doer of good deeds, merit love and give love generously.

The "Ten Commandments for Parents" are:

- I. Thou shalt strive to banish fear and anxiety from thy gates and invite love and security within thy portals.
- II. Thou shalt see thy child as a personality to be released, not as a possession to be retained, praising his accomplishments, judging them according to his youth and his gifts.
- III. Thou shalt honor and cherish thy mate and thyself so that love permeates the household and adorns its inhabitants.
- IV. Thou shalt train up thy child to respect himself but in so doing not feel rejected by thee.
- V. Thou shalt not be cowardly or overindulgent lest thy child knows not the bounds of decency and good behavior.
- VI. When thou art vexed with the ways of childhood remember then, the days of thy youth.
- VII. Thou shalt help thy child love beauty, uphold truth, walk in friendship, and serve his nation.
- VIII. Thou shalt make thy home thy child's home wherein his friends are welcome guests.
- IX. Thou shalt not exploit, nor compete with thy child for gain or for pride or for any selfish end, nor visit upon him thy parents' shortcomings toward thee.
- X. Thou shalt teach thy child diligently thy faith, to observe its commandments and attend its worship, prepare him for marriage, and the doing of good deeds.

Church News from here and there

ASSERTS ISRAEL FOUNDED ON "ACT OF INJUSTICE"

Copenhagen—An official of the Lutheran World Federation asserted here that "Israel is founded on an act of injustice and nothing good can ever come of it."

The statement was made by Mr. Axel Christensen as he left Denmark to become senior representative in the Middle East of the LWF's Department of World Service. In this post he will direct the federation's large relief program in Jordan, Syria and Egypt.

Mr. Christensen stated his view on relations between Jews and Arabs in the Middle East in an interview with the church periodical, "Kristeligt Dagblad."

"The Arabs have been living in Israel for a thousand years, just as we have been living in Denmark," he said. "What should we say if some foreign country suddenly turned up and declared that it was their country?"

Mr. Christensen, who for the past two years has been director of the Augusta Victoria Hospital on the Mt. of Olives in Jerusalem, said he sympathized with the one million Arab refugees from Palestine who, he said, will not forego their right to return and to obtain damages.

He warned against letting oneself be "blinded" by sympathy for the Jewish people, a sympathy which he said he shared because of all that they have suffered.

"I am not anti-Semitic," he added. "I admire the Jewish nation, but I am opposed to the State of Israel because it is founded on injustice. This is also the opinion of many Jews, but we do not hear much about it here at home."

Mr. Christensen also mentioned the great national awakenings taking place in the Arabic world as well as in other parts of Asia and Africa. He warned that one should not be misled by the fact that the Soviet Union is "fishing in troubled waters."

The national movements in China, India and Pakistan would have come, he said, regardless of whether or not Communism had succeeded in Russia.

"We must try to understand the present national risings in the Asiatic-Arabic world," he declared. "It would be a disaster if we closed our eyes to current events in the Far East and Africa. The bells are tolling for Europe these years and it is not only our Christian duty to try to under-

stand and help, it is also the only wise policy."

GIDEONS PRESENT 35,000,000TH BIBLE

Gideons International presented its 35,000,000th Bible to an executive of the world's largest hotel.

The handsome blue-leather, India-paper volume was accepted by George McSwain in the tower of the 3,000-room Conrad Hilton hotel here.

Mr. McSwain, administrative assistant to the executive vice-president of the 29-hotel group, observed that Bibles give much comfort to the guests who occupy Hilton's 25,000 rooms.

"In fact, guests let us know whenever they fail to find a Gideon Bible in their room," he said.

Peter J. Zondervan of Grand Rapids, Mich., president of the 22,000-member Bible-placing league, brought along 475 Bibles to replace those that were damaged or lost in hotel service.

"Conrad Hilton is wholeheartedly in favor of this program," Mr. McSwain said.

Mr. Zondervan, co-owner of the evangelical Zondervan Publishing House, said the special presentation Bible was symbolic of the 35 million copies placed in hotels, hospitals, jails, motels, trains, ships and airplanes by Gideons since 1908.

In recent years, the Gideons also have begun issuing New Testaments to members of the armed forces, nurses, school teachers and students.

IOWA SENATE APPROVES EXEMPTING CHURCH ITEMS FROM TAXES

A bill to exempt Bibles, organs and furnishings in places of worship from sales and use taxes was passed by the senate and sent to the House.

The 2½ per cent sales tax is charged on purchases made in Iowa. The use tax, of the same amount, is assessed on purchases made by Iowans outside the state for use in Iowa.

The senate earlier had tabled the measure after an amendment to exempt private colleges from the sales and use tax was offered.

Legislators raised the question whether the amendment would exempt purchases by parochial schools. Sen. Earl Elijah said it was broad enough to exempt parochial grade and high schools as well as colleges.

He said the amendment was an "indirect method of assistance" to parochial schools. The senator estimated

it would reduce sales taxes of \$300,000 a year paid by 385 parochial schools attended by 75,000 pupils.

The senate revived and passed the original bill without the amendment.

78-YEAR-OLD GRANDMOTHER BECOMES MISSIONARY

A 78-year-old great-grandmother arrived at Lagos, Nigeria by plane to serve as a volunteer Southern Baptist Missionary for six months.

Mrs. J. L. Anthony, a member of the University Baptist church at Amarillo, Tex., said she came to Africa because "I figure I can help win more people to Christ there than anywhere else."

She will assist the Rev. M. Howell, a missionary in the Northern Province of Nigeria. Her main job will be to teach native Bible classes.

Mrs. Anthony, a widow since 1915, has taught Sunday school for more than half a century. She has resigned Sunday worship services only 26 times in the 61 years since she joined the church.

A seamstress by profession, a 9,000 mile trip was financed by her church and personal friends.

Too old to go overseas as a missionary for the Southern Baptist Foreign Mission Board, Mrs. Anthony is undertaking the venture as a self-styled "tourist."

SAYS CHRIST MOST UNPOPULAR FIGURE IN BUSINESS WORLD

A prominent commercial executive told a rally at Singapore, sponsored by the Southern Malaya Methodist Youth Institute, that "Christ has become the most unpopular figure in the business world."

Ee Soon-howe, Far East manager of a big British beverage manufacturing firm, declared that "Christ is unpopular because He and the little details of His life in the balance sheets or in the tax returns do not agree."

"A little hardship incurred in incorporating Christianity into the business world is worthwhile," he said.

Mr. Ee took part in a panel discussion of the theme, "Christ for the Times," along with Yap Pheng, a local banker.

Mr. Yap said the Biblical phrase "peace on earth, goodwill to men" should be interpreted in the modern world as the building of peace and atomic weapon tests.

However, he added, the United Nations and similar institutions provide hope of realizing peace among men.

The Washington Observer

By Gerhard Lenski

IREMENT—AT WHAT AGE?

Secretary of State Dulles will soon be 67 years old. In spite of recent surgery and a month's hospitalization, he is back on the job again, traveling to distant lands, working on difficult international problems, holding taxing conferences and conferring with reports of individuals on highly delicate and important issues. How does he hold up under the strain? From reports, very well. In fact, general opinion has it that he is in better health and spirits now than for a long time. When does he plan to retire? President Eisenhower is quoted as declaring he wants him to stay as long as possible and Mr. Dulles is reported in turn as indicating he has no definite date for his withdrawal from office.

A somewhat different situation is to prevail with Secretary of the Treasury Humphrey. Mr. Humphrey, when he got into the Cabinet, expressed the desire to serve for a limited time, two years at the most. He has extended this to two years to four. The report is that he will soon ask for retirement, not in order to take life easy but to return to important business affairs long neglected. However it may be, it does appear that, like Dulles, he feels there is still a great deal of work for him to do and that he wants to do it even though he has reached an age of 67 years. Various government officials, advanced in years, carry on in strenuous positions, doing excellent work, among them Speaker Rayburn of the House; Senators Green, Hayden and Wiley, and many no means last or least, President Eisenhower himself.

One of which raises a question for churches to consider. When shall we expect or expect our pastors and our church officials to retire? Yes, for the unfitted for the work or in the earlier the better. But if the example of the above mentioned men means anything at all, might it appear that added years are not the handicap expected, in fact, they may often enhance rather detract from a good man's effi-

THE OTHER SIDE OF THE PICTURE

Washington in the spring time has never appeared more beautiful than it has this year. But that is only one side of the picture. Behind this beauty there still remains a great amount of ugliness which refuses to be hidden and which shames both Congress and the Nation. Senator Wayne Morse, serving on the Committee for the District of Columbia, recently made a personal inspection of certain slum areas still remaining in the District and answerable to Congressional control. He is reported to have been much disturbed by what he found. We can well believe this to have been the case, having observed him pictured in the press gingerly stepping into a back yard filled with trash and pools of water. The Senator has a great gift for speech making. It is to be hoped that he will employ this gift to the utmost to correct these slum conditions on the doorstep of the Capitol which may well be described as intolerable.

Once Congress has authorized the clean-up of these close-at-hand conditions, it will be in order to tackle some equally bad, if not worse, in near-by Alexandria, Virginia. Official reports, backed by actual photographs, reveal that especially among the colored there the situation is deplorable. One block off the city's main highway stands a six-room house with 22 residents, 8 of them children, with one bath and one kitchen to serve all. Close by are small, ramshackle dwellings, falling in ruins, overcrowded. Sanitary conditions are of the poorest and most primitive sort. Yes, these colored want better homes but none is available for the price they are able to pay. All this in historic Alexandria where George Washington loved to visit and where many patriotic Americans come on annual pilgrimages.

One thing that makes integration a perplexing problem is the continuance of conditions like the foregoing. Where are there any self-respecting families, whether white or colored, who want to become integrated with these slum-dwellers living in degrada-

tion and misery? The first step is to help these unfortunates find a better way of life. But this phase of the problem the most of us incline to bypass. Even the church finds it easier to deal with far-off problems than with this one so close at hand and still so unsettled.

THE FARMER AND THE NATIONAL BUDGET

It has been for Senator Thye of Minnesota to win praise for himself by clarifying some false impressions created in connection with the overall cost of the Farm Program to the United States Government. In a recent White House conference figures were given the press indicating that the cost of the Farm Program for 1958 might run somewhere between \$4, \$5, or even \$5½ billion. Reviewing actual appropriations and payments over a period of years, Senator Thye pointed out that the above estimates represent a variety of appropriations, many of which scarcely belong to a Farm Program as such and which benefit the farmer only slightly or not at all. Among these are listed the following: Meat inspection programs, school lunch programs, foreign aid programs, forestry payments to schools, disaster donations, loan authorizations which will be repaid, grazing leases, sugar tax receipts and various other anticipated expenditures. On the basis of past performance, the Senator declared that the overall total for a Farm Program would probably be closer to one fourth the \$5 billion figure mentioned and that of this amount only about \$70 million would come in any direct way to the farmer.

It is regrettable that unclarified statements should be widely publicized by the press and that explanations such as Senator Thye has given are often overlooked or given little notice. On the other hand, the farm problem does continue to disturb the national budget as well as the consciences and tempers of many of our good citizens. The Soil Bank Program is not working out well, benefitting the big operator as it does, but helping the little fellow but slightly. There are still mounting surpluses for which no proper disposal is provided. Secretary of Agriculture Benson's expressed wish to put our country's Farm Program on a self-sustaining, rather than subsidized basis has not won him increased favor with the farm-groups whom he seeks to serve. These problems continue. It is to be hoped that Senator Thye, with his clear speech and sound reasoning, will be able to enlist sufficient help both in Congress and on the farms of our nations to solve them in a better way than now happens to be the case.

A Basic Attribute

By Franklin Highby

Humility is a basic attribute of the Christian personality. Someone has said that it is "the fundamental law of his kingdom, recorded in the Gospels more often than any other single law." Yet it seems to be true that we do not give attention to humility in our sermons and Christian discussions in proportion to its importance. It is something that we would rather not talk about. If we were pressed on the matter, we would have to admit that humility or lowliness must be important or Christ would not have talked about it so much. Nevertheless, if we can avoid thinking about it, we are glad to do so. Perhaps we dislike the idea of lowliness so much because misconceptions as to what it is are so prevalent.

I. First of all, then, let us think about some wrong modern views of humility.

Humility is not extreme self-depreciation. We say about some people that "they apologize for the ground that they walk on." They constantly underrate themselves. Such people do not seem to think that they can accomplish anything worthwhile in life. By the way that they act and talk they say, "Excuse me for living." This is not sarcasm—that is the impression they give. But it is not a Christian virtue to feel that there is nothing that we can do to help society to be better. Christ died for us that we might be something. With Christ's help there is much that we can accomplish in life. What if Christ had assumed this false garb of humility—that of thinking that his life was hopeless? Where would we be if he had not carried out his mission?

To be humble is not to eliminate all pride from one's life. We are entitled to a certain pride in ourselves—as the dictionary says, "a reasonable delight in one's position or deeds." To an extent, at least, we ought to believe that there is something righteous or good about ourselves. If God is in our lives, then there is something "right" about ourselves. He inspires us to live a godly life. The value of this sort of self-respect is shown by a recent survey about boys. Those who believed that they were "good" boys were actually law-abiding citizens who kept out of trouble. Others who thought that they were "no good" were the ones who tended to be delinquents.

Nor is humility to be limited to the practice of allowing other people to deprive us of our rights. Sometimes we must speak up and defend ourselves. At other times we must suffer in silence. In any case, let us not call somebody humble just because they always allow themselves to be "trampled on" by others. Sometimes Christ spoke out strongly, as against the Pharisees. At other moments, as when he was before Pilate, he was quite silent.

Yes, there are many popular misconceptions about humility—maybe it is no wonder that the word is so despised.

II. What then is true humility? Perhaps it is, for one thing, being lowly like a little child—"Except you become as little children" The small one who has a proper respect for his parents is willing to take their advice on most matters. He trusts in his parents. The youngster realizes

What is true humility?
Its rewards.

that he is dependent upon his mother and father and will not live long without them. Likewise we should feel that we are limited in ourselves and could not for long go along without God. We should trust in God as did Christ who constantly prayed to his Father in times of stress.

We, like the child, can exhibit lowliness by being willing to change. The young one is eager to learn new things which will help him to grow. Even so we should always remember that our Christian lives are something less than they should be. Always we have much to learn if we are to grow to be Christlike.

Also humility is concerned with being willing to associate with anybody. As we read in Romans 12:16, "Do not be haughty, but associate with the lowly; never be conceited. In this we can follow Christ's life. He kept company with all kinds of people in his attempts to help them. Among the reprobates that he talked with were criminals and prostitutes. This does not mean that the Lord sank to the level of the criminals in order to help them—this would have done them no good. But he did try to help them and should realize when we see one who has led a particularly sinful life, "There but for the grace of God go I."

Another statement that we can make about humility is that it involves the principle of being "the servant of all." Christ's entire life was dedicated to this principle. It was reiterated several times by Christ in the Gospels. The Bible reads, he "emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient to death, even death on a cross." The supreme servant Christ was in laying down his life. Therefore we ought to be so loath to take a job in the church which does not bring us great honor. Could we not sometimes be just a member of a committee rather than the chairman of it? Or for awhile can't we just be on the cleanup committee rather than the one who is in the limelight making the speech?

III. Having said something about what humility is, now, we ought to give some attention to the rewards and punishments which pertain to this virtue. "For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

The one who is overwhelmed by his own importance is headed for trouble. He is usually unwilling to take counsel from anybody. When the subjects of King Rehoboam were a king of ancient Israel, appeared before him, they asked him to lighten the load of taxes which was upon them. But instead of heeding the desires of the people and the counsel of his older advisors, he followed the advice of the younger men about him and increased the burden upon the people. Thus, as a youth himself, he was following his inclinations instead of listening to the admonition of older men. The result was that his kingdom was split into two parts by a rebellion of his people against his harsh ways.

A true story is told about a criminal who administered justice.
(Concluded on page 7)

Wall of Words

By James A. Ryberg

Christian Church fails to reach average man with its message because it has built for itself a "semantic wall of words."

An indictment came from the Rev. Elmer Boyd of New York, recent featured speaker at a news executives conference at the University of Minnesota school of journalism. A Protestant Episcopal clergyman, Mr. Boyd said the Church's insistence on using ritualistic language of "religious terms" is actually keeping people from accepting the Christian Gospel. As an example, he suggested that the Church needs to find a new word to express what it means by "witness," giving his own definition that "witness for a Christian means 'living a life in all its activities, not merely a special effort to speak a word for Christ.'"

in Communication

The author of *Crisis in Communication* declared that the Church's primary obligation is "to reach out to the estranged and diverted from Christ, but that in so doing it cannot rely on 'words, the cross, or other traditional symbols of Christianity.'" He said, "can the Church base

its approach to men on the 'personality' of its preacher. 'Christian life needs to be incarnated,' or made real in the lives of its adherents to become effective," Mr. Boyd declared, and he cited "approaches" of this technique as used by pastors working in French and British factories as "a true demonstration of a sharing of love for a fuller mankind."

Mr. Boyd, a former advertising account executive and Hollywood radio producer, entered the Episcopal ministry in 1953, and presently is director of a radio-television workshop in Christian communication at Union Theological Seminary, New York.

Mr. Boyd suggested that for many congregations, evangelism becomes "exploitation," by which men are "manipulated in Christ's Name" to get them into the Church, and he demanded that the Church must get "back to the Biblical concept of evangelism, and not just go along with the times."

Mr. Boyd listed a three-point objective for the Church, if it is to make its message meaningful for modern man:

- (1) Listen to the world and discover

man's interests;

(2) Find out where man is in this situation; and

(3) Speak to man in language he can understand.

To prove his point, Mr. Boyd suggested the Church could learn how to do this by studying the films, radio and television dramas and books being produced today. He said that story ideas used by these mass media clearly reveal mankind's need for Christianity.

Films Undo Training

He pleaded for the Church to involve itself in these "modern art forms," and to provide stories for motion pictures, radio-television and books which will show "love where there is no love, and hope where there is no hope"—proving that Christian faith provides them.

On the current rash of "religious" motion pictures, Mr. Boyd declared that "good intentions are not sufficient," adding that the Church must insist on only the "best quality" stories and the actors who portray them. Mr. Boyd labelled as an "unsatisfactory and unacceptable religious motion picture" the new film, "The Ten Commandments." He warned that if a Christian youngster spends 3½ hours watching this film "it will undo a whole year's effort by the Church in its Sunday school."

Mr. Boyd listed only a few church papers which he said were doing a good job of Christian communication. Most of them, he concluded, "exist only for the elite, and for laymen who care enough to read them."

—Lutheran Herald

A BASIC ATTRIBUTE

(Continued from page 6)

looks too much. One day this thief walked into a post office and saw his picture there on a "wanted poster." He did not take great pride in the photo of himself. Unfortunately a policeman who was standing nearby noticed the resemblance between the poster and the man. So the man was arrested. So it is with us that when we are so taken up with ourselves we forget God and other people. We bring about our own death upon ourselves.

On the other hand the person who humbles himself receives a reward. **The Prince and the Pauper** is a story that is well known to many school children. In this story a poor boy dreams of living in a royal palace. A prince wonders how it would be like to live among poor people. So one day they change places—the poor boy goes to live in the

king's house and the prince sheds his silks to live in rags in the slums. The prince who had become poor lived with the thieves and beggars of the land. Eventually he did return to his rightful place among the royalty of the land. When he became king of the land the people loved him for his compassion and thoughtfulness. The experience of stepping down and traveling with the wretched of his subjects had caused his soul to grow. The humiliating experience brought a great benefit to him.

The story of Christ is something like that of the prince. Christ humbled himself, reaching the very bottom of society when he was crucified with thieves. But he was exalted on Easter.

Yes, if we will be humble as Christ was, our souls will grow and be knitted more closely to God. That will be real exaltation.

Main Street Lutheran Church



Pictured here is the newly-completed Parish Education Center of Main Street Lutheran Church in Hutchinson, Minnesota.

Ground for the new building was broken on July 22, 1956. Contractor for the construction was Clifford Betker, a member of the Main Street Congregation, and son of Magnus Betker, who built the present church edifice in 1938. Mr. Irving Larson is chairman of the Building Committee.

The new parish hall contains walnut and birch paneled offices for the pastor and parish worker, twenty-five classrooms, a 29' x 51' auditorium, a fireside room, and a

well-equipped kitchen, 22' x 36'. Cost of the building and equipment is about \$115,000, secured by a loan from the Lutheran Brotherhood.

Dedication festivities were held May 9 - 12. Former pastors and U.E.L.C. President William Larsen participated in the dedication service at 3:00 p.m. on Sunday, May 12 (Mother's Day).

Main Street Lutheran Church has a Sunday School enrollment of 370 pupils, and a confirmed membership of 778. The Rev. Edward A. Hansen is pastor and the Rev. H. A. Svendsen is visitation pastor. Miss Marian Johnson is the parish worker.

NEWS AND NOTES

(Continued from page 2)

and Miss Margaret Jacobsen in Sudan, Africa. Pastor W. E. Wicklund of Milwaukee addressed the group in the afternoon and Pastor Syrdal of the E.L.C. Board of Foreign Missions in the evening.

Minnesota W.M.S. Circuit II of the Minn. W.M.S., consisting of ladies from Edina, Minneapolis, Farmington, Hazelwood and Northfield, met in the Edina Community Lutheran Church the afternoon of May 9, 1957.

The meeting was called to order by Mrs. Vera Schletzer, president of the Women's Guild of Edina, who presided.

In an effort to have the ladies from the three synods that are planning to merge become better acquainted,

greetings were brought by representatives of each group. Miss Alice Sanne, Exec. Secretary of the ELC-WMF; Mrs. Emil Kroening, a former Dist. President of the ALC-WMF; and Mrs. John Larson, Pres. of the Minn. Dist. UELC-WMS represented their respective groups. Each one brought greetings from her group and told something of the work they are doing.

The speaker of the afternoon was Rev. Lewis Davidson who is home on furlough from mission work in Japan under the auspices of the ELC. He told of his work and experiences on that field.

The ladies of Edina served a delicious lunch in their dining room following the program. Approximately seventy-five ladies were in attendance. An offering of \$46.10 was sent to our District project of supporting Ilean Rohe.

This was an afternoon of information, inspiration and enjoyment. The you, Edina Women's Guild.

A tragic Accident. The Evan, Minnesota community was deeply saddened recently when it received the news of the tragic automobile accident which took the life of one of its beloved church members, Mrs. Christen M. Christensen, 27, (nee Ba Nielsen) and her week old son Christen Jr. The accident occurred a short distance west of New Ulm, Minnesota on a rather slippery stretch of highway in the early evening of April 5th as Mr. Christensen was bringing his wife and new son home to their home 4 miles north of Evan, Minnesota from the hospital following the birth of their fourth child. The infant died instantly while Mrs. Christensen passed away in the hospital several hours later from her injuries leaving her husband and her three children, Larry 5, Kathleen 3, Daniel 2, to mourn her passing.

Mr. Christensen also sustained severe injuries to his jaw and cuts and bruises in the accident but is recovering nicely and has again returned to his home.

Mr. and Mrs. Christensen were members of St. Matthew Lutheran Church at Evan and both ardent workers in it. Mr. Christensen conducted and sang in the church choir and taught Sunday School prior to the accident. Mrs. Christensen was also a member of the Ladies Aid Society and will be greatly missed.

Notice to all "WOMEN OF CHURCH"

All local societies are urged to send delegates and are invited to attend the Silver Anniversary W.M.S. Convention. Quiet. W.M.S. Day is June 15th. Business Meeting 2:00-5:00 p.m. Banquet 5:15 p.m. W.M.S. Mission Evening 8:15 p.m. The WOMEN OF CHURCH will as usual hold their convention simultaneously with the synodical convention which this year will be held in Racine, Wisconsin.

Ruth Petrusson
W.M.S. Secretary

LWF MASSED SENIOR CHOIR

All members of senior choirs would be interested in singing in the inter-Lutheran massed choir at the LWF Assembly in Minneapolis and are invited and urged to write to Mr. E. Strom, 204 W. Minnesota St., St. Paul, Minnesota, for further information as soon as possible.

This choral group will sing at the concluding Festival Service of the LWF Assembly to be held Sunday afternoon, August 25, on the approach to the Capitol building in St. Paul.

(Continued on page 14)

L.C. District Interested in Dana

By John F. Streng, Secretary, Central District,
American Lutheran Church

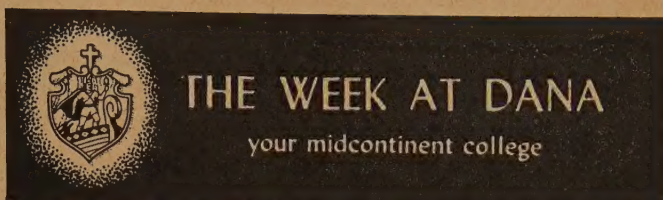
The 27th annual convention, Central District, American Lutheran Church, was very much interested in the proposed merger of Lutheran synods. The U.E.L.C. was prominently on the convention program during the days, April 26-30, 1957, at St. John Lutheran Church (John Streng, D.D., pastor), Beatrice, Nebraska.

On Sunday evening the famed Dana College Choir, Beatrice, Nebraska, arrived and presented an outstanding concert to an audience upward of 800 people. Under the direction of Mr. Paul Neve it interpreted classical songs inspiring. The group were guests of the St. John church for supper and again following the concert. On April 28 was Christian Higher Education Sunday, featuring E. A. Sagebiel, President, Texas Lutheran College, Austin, Texas, a convention visitor; and Dr. C. C. Madsen, President, Dana College, both spoke on the subject dear to them. The entire 1½ hour program was broadcast over KWBE, Beatrice, and reached a large listening audience.

On Monday evening Dr. M. G. Christensen, Omaha, Nebraska District, UELC, was inspirational speaker for the convention banquet. He spoke with force and fervor reminding his audience to be consistent witnesses for Christ and His Kingdom.

Among convention resolutions passed were these: "We desire in the good spirit of cooperation in our joint efforts with other National Lutheran Council bodies. We desire that Dana College be more fully publicized throughout the district since it will be our college in the newly merged church."

Whereas Dana College is located within the geographical boundaries of the Central District and because we will soon be one with the UELC be it resolved that all pastors in counselling with High School graduates encourage them to consider attending Dana College at Blair, Nebraska, when they cannot attend their UELC schools."



The following report of proceedings at the recent convention of the Central District of the American Lutheran Church was carried by the Lincoln, Nebr., daily paper:

LUTHERANS CERTIFY COLLEGE

Beatrice, Neb.—Dana College at Blair was certified as one of the approved schools in the central district of the American Lutheran Church by delegates to the central district convention in session at Beatrice.

The action was taken in anticipation of the merging in 1960 of the American Lutheran group and two other major Lutheran groups, the United Evangelical and the Evangelical Lutheran branches.

Since Dana is the only college in Nebraska supported by any of the groups to be merged it will receive special consideration by the ALC when the merger is completed.

Additional articles in the **Convention Review**, published at the convention, indicated the attitude of the ALC toward Dana, college of its sister synod:

DANA, ONE OF MERGED COLLEGES

It was recommended that Dana College at Blair, Nebraska be publicized in our congregations and youth groups inasmuch as it will be one of the colleges of the merged church within the realm of the Central District. Dana College is a Christian liberal arts college of approximately 300 students and is currently administered under the auspices of the UELC.

IT LOOKS IMPOSSIBLE BUT DANA DOES IT

The entire UELC compares almost exactly in size with the Central District both in pastors and members, yet since 1899 it has sacrificially supported Dana College at Blair, Nebraska. While Dana has only some 300 students, this does not mean that UELC members fail in sending students, according to Dana's president, Dr. C. C. Madsen, for nearly 50% of all UELC college youth throughout the nation and Canada attend Dana. The 46 students in the Dana Choir who were guests of the Convention come from 12 different states from coast to coast.

VIKING CHOIR PRAISED

If it had been the purpose of the Dana Choir to imitate the conquering Vikings of earlier Danish history, it may be said that the musical travelers from our sister college at Blair, Nebraska conquered the hearts of the delegates of the Central District in their concert of sacred music on Sunday evening.

Listeners, who included not only those present in the sanctuary of St. John's, but also those hearing the concert on radio station KWBE, were impressed and continually surprised that 46 voices could sound constantly as one. Perhaps this unity may be attributed in larger part to the creative imagination of the Director, Paul E. Neve, for the audience noticed the unusual arrangement of the singers on the risers, with the male and female voices consistently intermingled. Thus there was never any blaring from one voice section, as is sometimes the case.

The rich Gospel message of all parts of the program was also the subject of conversation after the concert.

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Place of Splendor

By Dorothy C. Haskin

After nine months of labor at the foot of Mount Sinai, the tabernacle was ready to be dedicated. Moses stood in front of his tent looking toward the white linen curtains which enclosed the tabernacle. They were over seven and a half feet high, hung on pillars of acacia wood, standing in sockets of copper and formed the courtyard. He thought, **They are taller than any man! And so is the holiness of God higher than that of any man!**

His gaze moved to the entrance curtain in the middle of the eastern end of the courtyard. It was of fine woven linen, embroidered in blue, purple and scarlet, hung taut like a screen. **The way in is wide, but there is only one way in and only one way into the presence of God, His way!**

He glanced to the peaked top of the tabernacle, forty feet high. The outer badger skins were being tugged and pulled into place. **Beneath those rough-looking skins are coverings of beauty which few will see. How like the LORD. Only those who know Him intimately know His true beauty!**

His brother, Aaron, stepped up to Moses and asked, "Are you ready to inspect the tabernacle?"

Seeing Joshua, Bezaleel and Aholiab coming toward him, Moses answered, "It is time."

"I'll tell my sons you are ready." Aaron stepped back to his tent.

When he returned with Nadab, Abihu, Eleazar and Ithamar, the nine men made their way to the entrance of the courtyard.

Moses paused, drawing a deep breath. "During my youth in Egypt, I saw many places of beauty. I visited the temples at Thebes, at Memphis, but this is the most beautiful of all, this is the beauty of holiness."

"I can picture an Egyptian looking at it and thinking it did not even compare to one of his temples." Nadab slurred.

"I think we've done well, considering we've fashioned it in a wilderness," Joshua defended.

"I have to admit I hardly thought you could make a tabernacle suitable for worship without an idol as a center of attraction," Aaron said. "This has no form of God, yet it inspires worship."

"It is of the LORD!" Moses said reverently. Walking to the end of the entrance curtain, he pushed it aside and stepped inside the courtyard. Followed by the others, Moses strode to the great altar.

Uzziel, one of the Levites, was carefully polishing the horns of the altar. "Shines like the sun, doesn't it?"

"As befitting worship of the One Who created the sun. And it is large enough for any of our sacrifices. The great altar, made of copper, was nine feet square and four and a half feet high. It was hollow and had a way down was a grate. At each corner was a horn which, if necessary the sacrifice could be tied. There were also rings for staves. Moses reminded, "It is ready to move when we go to the land of Canaan. Our God is not a god who lives in a stationary temple but one who goes with us, each step of the way."

With dignity, Moses and the other men walked to the laver. It consisted of a large bowl on a pedestal to hold the water. Around the bottom was a trough in which a priest could run water to wash his feet. Moses said, "This is to remind us of our need of daily cleansing, inside and out."

The laver was made of mirror, and pleased, Moses called, "Zipporah gave one of those mirrors. She has to part with it but she gave it to God."

"And Sarah, too. Now she has to depend upon me to tell her that she looks pretty," Joshua chuckled.

With his hands clasped behind his back, Moses stood before the tabernacle. Along the front, five pillars, overlaid with gold, held up the linen curtains. Several men were still tugging at the badger skins that made up the outer covering for the roof. Beneath it Moses could see the edge of the rams' skins dyed red, the goats' hair covering and the white linen covering. He put his arm on Joshua's shoulders and pointed out, "God is like the covering of the tabernacle. The further you go, the greater the beauty. I was afraid when He first appeared to me in the burning bush. And after the people had sinned I was afraid to go back up the Mount, but do not be afraid of God. Go on with Him."

"If only He will be with me, as He has been with you."

"Looks as if everything is going to be ready on time," Aaron interrupted.

"Yes." Moses faced the men. "Listen, after tomorrow

those of you who are priests will be permitted into the holy place and only Aaron, the high priest, will be permitted into the holy of holies. Bezaleel, Aholiab, and all the craftsmen who have made these things, I want you to see the glory of God, to remember it always."

He stepped inside the holy place, followed by his sons. The light filtered in between the top of the curtains and the arch of the roof, making the room a light, airy place of worship. Moses stepped over to the south side, where stood the seven branch candlestick of pure gold, five feet high with a span at the top of three and a half feet.

"How exquisite are the carvings of the almond buds and blossoms!" Joshua exclaimed.

"Aaron," Moses instructed, "you are to trim the candebrium each evening. Otherwise, once lit, it is to burn all day. Where there is knowledge of The Eternal, there is light."

He crossed to the north side of the holy place to the table of presence bread. The table of acacia wood, overlaid with pure gold, with a gold crown around it, was four feet high and three feet long. Stacked on the table were two piles of bread, six in each pile. Moses turned to Aaron, "You will change the loaves each seventh day."

"One for each tribe," Aaron counted.

"God's presence among our people. He is their bread."

Standing, crossed in front of the table of presence bread, were two trumpets. Made of silver, they were shaped like straight tubes, flaring out at the ends. Moses examined them, "Aaron, it will be your duty to blow the trumpets, once to call the people for assembly or worship, and once to break up camp."

"I always did enjoy blowing a trumpet," Aaron replied with a pleased smile.

Moses walked over to the veil which was stretched between the holy place and the holy of holies. The veil was made of exquisite white linen, woven with blue, purple and scarlet, forming cherubim, tokens of the presence and unapproachableness of the LORD.

In front of it stood the altar of incense, made of acacia wood, overlaid with gold, three feet high and a foot and a half square. Moses reminded, "Each morning incense is to be burnt on it, lit with fire taken from the great altar."

"So long as it is lit, why does it matter where one gets the fire?" Nadab spoke up.

"It matters, because you are to follow the pattern shown on the Mount," Moses rebuked. Then ignoring Nadab, he addressed Joshua, "The incense is as our prayers, acceptable to God only when lit by the fire of blood sacrifice."

Moses lifted his hand to draw back the veil and warn-

YOUTH OFFICE BULLETIN BOARD

YOUR ATTENTION PLEASE

The New Address of Our Treasurer of The
Synodical Luther League is:

Mr. Stanley Hansen
Route 2
Curtis, Nebraska

To date only 39% of our quota of singers for the 5,000 voice choir at the Lutheran World Federation have signed up at a rehearsal. If you plan to sing, please notify our Youth Office.

On Sunday afternoon, July 28, at 4 p.m. at Central Lutheran Church in Minneapolis there will be a rehearsal led by Mr. Overby for all youth and young adults from the twin cities and surrounding area. Pastors and choir directors, please announce and urge attendance.

ed, "After tomorrow only Aaron, once a year, will enter here." Struck by the solemnity of entering a place hallowed by the sacred presence of God, he decided, "I think it is best that only Aaron and I go into the holy of holies."

"It is best that I don't go in," Joshua agreed quickly.

"But I will be high priest some day," Nadab said, in a resentful tone.

"And I will be too," said Abihu.

"Nevertheless, wait until it is your solemn duty. By then I hope the LORD will have taught you to walk humbly."

Moses and Aaron stepped inside of the holy of holies. A hush entered Moses' heart. In the center of the room was the piece of furniture that had taken the most of Bezaleel's time and labor. It was a chest, a little less than four feet long and a little over two feet tall. On it were two cherubim, one at each end, facing each other. Between them was the mercy seat. Moses whispered, "Once a year, you will bring the blood of the sacrifice here."

Aaron placed his hand on Moses' arm and urged, "Let's go!" His florid face was drained pale. He eased out of the holy of holies.

Moses bowed his head and prayed. "This is a beautiful tabernacle that You have let me build so that the people might worship You. Now, I beg You, make Aaron fit to be Your high priest, and his sons, Your priests and all the people a nation of priests, that all nations may know that the LORD our God is one God."

BY THE FIRESIDE

SERVING

The sweetest lives are those to duty
wed,
Whose deeds, both great and small,
Are close-knit strands of unbroken
thread,
Where love ennobles all.
The world may sound no trumpets,
ring no bells;
The book of life the shining record
tells.
Thy love shall chant its own
beatitudes.
After its own life working. A child's
kiss
Set on thy sighing lips shall make
thee glad.
A sick man helped by thee shall make
thee strong.
Thou shalt be served thyself by every
sense
Of service which thou renderest.

—Elizabeth Barrett Browning

WHAT MATTERS MOST

By Louis Bromfield

"For the improvements of the ages
have had but little influence on the
essential laws of man's existence: as
our skeletons, probably, are not to be
distinguished from those of our an-
cestors." —Thoreau

If in this country, we have indulged
in one great and fundamental error,
it is to confuse the things of civiliza-
tion and the spirit with the material
products of our mechanical age.

Too many of us look upon automo-
biles and plumbing as civilization,
which they are not, save insofar as
they give us more time for the things
of the spirit and the mind.

The vast mechanical advances of our
times are not to be underestimated,
but once they seem to be all-import-
ant—as they do in all Marxist coun-
tries and as they sometimes do in this
country—civilization itself begins to
wither and standards of ethics and
honest behavior to suffer corruption.

A hermit living in a cave can pos-
sibly be far more civilized than a man
with three cars in the garage and a
bathroom for every bedroom. Honor,
decency, a sense of true values, real
Christian behavior—these things are
not to be manufactured on the as-
sembly line.

Should our civilization come to ruin,
it will be principally because of the
confusion of values which manifests it-
self today in the two most powerful
or potentially powerful nations of the
world. Mechanization of life may
bring convenience, but it has little
to do with the eternal mysterious es-
sence of Man the whole and only ex-
cuse for his existence.

LIKE MR. WRAY

Some years ago a young American
student named Wray was accepted as
a foreign missionary. He was thor-
oughly good, but of small intellectual
capacities, and found it more than
difficult to master the language. The
native people found it impossible to
understand him when he spoke to
them. But though they could not un-
derstand his talk, they could his walk.
One day when, according to their cus-
tom, they were seated on the ground
around one of their teachers, the
question was asked, "What is it to be
a Christian?" Not one of them could
answer, but finally one of them point-
ed to where the young missionary
was seated and replied, "It is to live
as Mr. Wray lives."

ON THE DEATH OF A
YOUNG CHILD

By Olive Hinton Kerby

Life's bitter sorrow, child of love,
Will never touch your tender breast,
But in bright golden dawn you'll roam
In the green valleys of the Blest.

Your feet unbruised by jagged stones,
Your brow unmarked by lines of care,
You'll wander by cool, silver streams,
Breathing the pure life-giving air

Of heavenly lands. While we, forlorn,
Still wander here thru' toils and tears,
You'll make your way from star to star
Through all the bright, eternal years.

White butterfly with folded wings,
It isn't you we see today,
But just the house in which you lived—
So beautiful, but made of clay.

WORLDLY-WISE

Recently a party of young men
went through a large city asking
questions. One of these young men
met another young man and started
his catechism as follows:

"Do you drink?"

"No, sir."

"Why don't you drink?"

"My boss doesn't like it, my cus-
tomers won't stand for it, and my
conscience won't let me."

to meet.
friend named Bill that he wanted her
evening the man told her he had a
very critical of his grammar. One
A farmer once had a wife who was

CRITICAL WIFE

—Edmonton Broadcaster

"I'm a bartender."
reasons. What is your business?"
"Three wonderful and practical

"Don't call him, Bill," she insist
"Call him William."

When the friend came to visit
farmer remarked, "I'd like to tell y
a tale."

"Not tale," the wife interrupt
"Say, anecdote."

That night, the farmer asked
wife to put out the light.

"Not, put out," she exclaimed, "ss
extinguish the light."

Later in the night she awaken
her husband and sent him to inv
tigate a noise downstairs.

"What was it?" she asked, wh
he returned.

"It was," he explained careful
"a William-goat which I took by
anecdote and extinguished." —Gosp
Herald

ALONE . . .

By Roberta Swauger

It was ten minutes of eight by t
clock in Washington Square. Th
morning sun streamed through t
tower windows of the cathedral
Main Street and splashed onto t
sidewalk below where laborers h
rying to their work paused to dri
in the mellow October air.

But for the woman in the shadow
the cathedral, there was no sun. H
pain-filled eyes were set deep in
face seamed with care. They spo
of misery which weeping could m
express—of grief which had long sin
wring out the last tear.

Passionately she stooped over t
figure on the sidewalk. "Come c
Bill. Come on home," she pleade
softly.

A broad-shouldered man of fort
on hands and knees, was wobblin
his way down the sidewalk of Ma
Street, muttering incoherently. H
face was flushed and a film of i
comprehension glazed his eyes.

Passers-by turned and looked, som
with amusement, others with co
tempt, some few with pity. But th
woman paid no heed.

The man's effort to stand was p
thetic—he tottered uncertainly and fe
sprawling.

Black waves of dejection washe
over the woman as she stooped ov
her husband's frame. The children
home would be timidly awaiting h
return with the drunken father. S
was alone—crowds all about, but s
was alone! Somewhere there must
someone who could help. Somewhe
there must be someone who cared.

She stood there irresolute and alon
Somewhere—

—Wesleyan Methodist

ENJOY YOUR CHILDREN

(Continued from page 1)

Relax, brother, relax. Enjoy these children of yours. They are monsters even though they may irritate you once in a while. Do not feel that you have to browbeat them. Enjoy them. Let them enjoy you. Be a loving parent. Think of them as gifts from God. Let them know that you are enjoying them. Yet our children are the by-product of another, larger item. That is love. When we love our children and express that love to them (which many of us fail to do often enough), they will begin to come back into our lives as a by-product of love.

Enjoy your children; it is later than you think. All this scurrying for security may be of no avail if you do not enjoy what God has given you. So take that diaper, brother, and enjoy the change.

—Gospel Messenger

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"With a single stroke of the brush," said the schoolteacher taking his class through the National Gallery, "Joshua Reynolds could change a smiling face into a frowning one."

"So can my mother," said a small boy.

Customer: "Have you a book, Man, the Master of Woman?"

Salesgirl: "The fiction department is on the next aisle."

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REST ♦ RECREATION ♦ WORSHIP

ACKNOWLEDGEMENTS

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical comprises: (A) Foreign Missions (where most needed), (B) South America, (C) Japan, (D) Santal, (E) Sudan, (F) Jewish, (G) China.

	Fiscal Year	Calendar Year	Calendar Year
	TOTAL Synodical*	Extra-Synodical**	Act
Beginning of New Year for Synodical Budget	36124.16	27308.20	881
Lynwood, Calif., St. Paul's Luth. Church, for Missionary Paul Johnsen	300.00	(C) 300.00	
Beresford, S. Dak., from Mrs. Anna C. Jessen, St. Paul's Church	50.00	(A) 50.00	
Beresford, S. Dak., from Mrs. Anna C. Jessen, Nazareth Church	50.00	(A) 50.00	
Plainview, Nebr., from Birthday Banks of Bethany Luth. S. S. for Children's Homes	13.87	13.87	
New Brunswick, Salmonhurst, Canada, Bethany Luth. Church	30.75	(A) 30.75	
Reedley, Calif., Ebenezer Luth. S. S.	48.00		
Eugene, Ore., Bethesda Luth. Church from Mission Sewing Circle for Sudan Mission for training an Evangelist	100.00	(E) 100.00	
Winnetoon, Nebr., Bethesda Luth. Ladies Aid in memory of A. P. Andersen, Creighton, Nebr.	10.00	10.00	
Milwaukee, Kingo Ev. Luth. Church, \$5 from Miss Esther M. Jensen	336.00		
Eugene, Oregon, Emmaus Luth. Church	125.00	125.00	
Fresno, Calif., Grace Luth. Church	50.00		
Shennington, Wis., St. Peter's Luth. Church	91.87	50.00	
Racine, Wis., Our Savior's Luth. Church, Danish Sewing Circle, Sudan Mission	13.50	(E) 13.50	
Akron, Colo., from Mr. and Mrs. Christ Johnson	25.00	(E) 25.00	
Denver, Colo., Christ the King Luth. Church	330.92	85.00 (A) 245.92	
Oakland, Calif., Our Saviour's Luth. Church, in memory of Mrs. Wm. Anderson, Oakland, Cal.	10.00	(A) 10.00	
Castro Valley, Calif., Faith Luth. Church	264.41	264.41	
Standard, Alta., Canada, Nazareth Luth. Church	37.00	(D) 37.00	
Kennard, Nebr., Emmaus Luth. 56-57 quota	294.44	200.00	
Morgan, Minn., Bethany Luth. S. S. Easter Offering	12.40	6.20 (B) 6.20	
Sidney, Mont., Brorson Luth. Church	29.55	3.00 (D) 26.55	
Culbertson, Mont., for Dr. Winther's Bible School from Rev. and Mrs. Im. Larsen in memory of Rueben Johnson, Westby, Mont. \$3			
Edmore, Mich., from Mr. and Mrs. Hans Hansen \$10, Mr. and Mrs. Herbert Hansen \$5, Mr. and Mrs. Oliver Slocum \$5 in memory of Marius Goldbeck, Ruskin, Nebr., for School Fund, Our Saviour's Luth. Church, Edmore	20.00	20.00	
Sidney, Mich., from Dorcas Club, Im. Luth. Church, in memory of Theodore Hansen	2.00	2.00	
Moorhead, Ia., Bethesda Luth. S. S.	14.50	(C) 14.50	
Chicago, Ill., Atonement Luth. Church and for Munshi Tudu	285.00	(D) 35.00	
Warrens, Wis., Easter Lenten Banks Collection, Ebenezer Luth. Church	56.07		
Salmonhurst, N. B., Canada, Birthday Banks Contents, \$5 for Indian Mission Christmas Tree Offering, \$5 for Children's Homes	10.00	10.00	
Elkhorn, Ia., from Mr. and Mrs. John F. Sorensen, Elkhorn Luth. Church for Home Missions	10.00	10.00	
Laurel, Nebr., from members, relatives and friends of Magnus Hansen in his memory for Indian Mission \$30.50; Luth. World Action \$20, Foreign Mission \$12, Children's Homes \$20, United Luth. Church	82.50	50.50 (A) 12.00	
Omaha, Nebr., Pella Evangelical Luth. Church, \$9 in memory of Mrs. Helen Granholm	24.66	(E) 9.00	
TOTAL	38850.60	849.98	28278.62

This is an experiment in reporting acknowledgments, in such a way as to conserve space and still provide pertinent information. This procedure will continue until convention has met and acted on the matter.

Received with thanks.

Blair, Nebraska, May 18, 1957.

P. V. Hansen, Treasurer.

NEWS AND NOTES

(continued from page 8)

Dr. Henry N. Veld, director of the Augustana College Choir of Rock Island, Illinois, will direct this choir.

The following five anthems will be sung: "All Glory, Laud and Honor"—arranged by Cain, "Praise the Lord"—Wennerberg, "In Heaven Above"—F. Melius Christiansen, "I Love the Church"—Sateren, and "Wake, Awake"—Nicolai-Bach.

LUTHERAN WORLD FEDERATION LITURGICAL CHOIR

Some time ago an announcement was made in these pages regarding the formation of a choir of seminarians and pastors to function at daily morning and evening services at the assembly of the Lutheran World Federation in Minneapolis, August 15-25 this year.

In the event that readers, who would be interested in taking part might have missed the announcement we are repeating it here. The all-male choir will serve to lead the assembled delegates and visitors in the service of matins and compline each day, and chant the Psalms and Canticles. Seats for the plenary sessions will be automatically reserved for the choir members, free of the usual \$1.00 charge. Housing is being arranged.

Please contact Mr. Gerhard Cartford, Luther Theological Seminary,

Como and Luther Place, St. Paul, Minnesota.

"HAVE YOU SEEN THE LWF THIRD ASSEMBLY FILMSTRIP?"

A 50-frame black and white filmstrip with accompanying script is available free through your district president's office. The filmstrip is entitled, "Minneapolis 1957" and was especially produced for the Third Assembly of the Lutheran World Federation to be held in Minneapolis, August 15-25, 1957. It would make an excellent program for your organizations or at a congregational get-together."

ATTENTION MEN

Edina Community Lutheran Church offers the following facilities for your convenience during the coming Lutheran World Assembly:

1. Dormitory space provided in the church; you bring army cot and bedding.

2. Breakfast (11 mornings)

3. Shower and swim daily.

4. Good bus connections to Assembly
ONE COMPLETE PRICE — \$20.00 — FOR ENTIRE ASSEMBLY.

Send registration and \$5.00 advance payment to:

Edina Community Lutheran Church
 4109 West 54th Street
 Edina, 24, Minnesota

This offer is limited to 50 registrations. The church is located in a beautiful suburb; the church property "cool" and "comfortable."

THE NORTH DAKOTA-MONTANA DISTRICT

The Fifty-sixth annual convention of the North Dakota-Montana District will be at the Dane Valley Ebenezer Lutheran Church, McCabe, Montana, June 23-25, 1957.

The theme of the convention is "Give Diligence to Keep the Unity of the Spirit in the Bond of Peace." All congregations are urged to send delegates.

The convention is being held in conjunction with the 50th anniversary celebration of the host congregation. We ask you to note carefully the invitation extended to the host congregation below.

Pastor Silas Larsen, President
 Pastor Ejvind H. Nielsen, Secretary

The Dane Valley Ebenezer Lutheran Congregation, McCabe, Montana, extends cordial invitation to the North Dakota-Montana 56th annual convention as announced above. Besides the pastors and official delegates, we want to welcome all other members and friends of our district who may wish to spend these days with us. We especially wish to welcome you to our 50th anniversary celebration on Sunday, the first day of the convention.

May we request your cooperation; if you announce your intention of being with us, the time of your coming, especially if you will be with us on Sunday.

Lodging and breakfast will be furnished in our private homes. Dinner and supper will be served at the church.

Please announce your coming to the district committee, Mr. Kenneth Olson, McCabe, Mont. Phone: Culbertson 091-F

Mrs. Frank Nielsen, Secretary
 Theo. M. Hansen, Pastor

THE PENSION FUND

By Henry N. Hansen

heartily concur with Pastor A. V. Neve in his article on the Pension Fund in May 6th issue of the Ansgar Lutheran.

However omitted from his list of church related institutions The Lutheran Home for the Aged, Edmore, Minn.; and Salem Lutheran Homes, Elk Horn, Iowa. The two Homes were likewise placed on "the forbidden list," sent to us on September 15, 1956. More might have been added later.

We have appreciated the fact, that our Pension Board has made an earnest attempt to present clear cut principles to the Pastors of Synod as well as to the Pension Boards of the merging bodies. They have indeed proceeded on the assumption that it has legislative, judicial and executive powers."

In my opinion, they are ethically wrong. I cannot believe that the General Convention of our Church will approve such action by the Pension Board.

Our congregations have shown a most noble and loyal attitude in dealing with the "knotty problems" of the Pension Fund. They want the elder retired pastors and widows to benefit from it. For that reason they have supported it liberally from year to year, voting it larger and larger subsidies in order to make this possible. The lay delegates at our General Convention have demonstrated the same again and again.

I would like to see this whole matter brought before the General Convention once more. In fact I have asked them to do just that. I have asked them to discuss the matter beforehand in our church papers and otherwise, so that our delegates may come to the Convention in a well informed manner. If after a thorough discussion, resolutions are passed upholding the interpretations of the Pension Board, then that's it. But I have faith in our people, that the rules will be liberalized so that retired pastors may be put to work in the Lord's Vineyard, where they can serve in a limited capacity without losing their pension.

THE PENSION FUND

By Keith Knudsen

Two articles have appeared in the Ansgar Lutheran Review on the Pension Fund, indicating that the pension fund by its rulings relating to retirement was altering the Pension Plan.

Article two of the pension plan, page 115 of the 1956 yearbook provides in part "All matters pertaining to the pension shall be administered by the Board of Pensions."

The Pension Plan is of necessity condensed and somewhat complicated. It was originally drawn up by an attorney who has spent many years in the field of church pension plans and has been the author of most of the plans now in effect. Our pension plan with the exception of changes which were made at the Atlantic, Iowa, and Dubuque, Iowa, conventions regarding the method of administering is almost identical to many of the church pension plans in effect today.

The Pension Boards of the various church bodies, ex-

cept for a few variations, are administering the plans by rulings similar to ours which we feel are consistent with the original intent of the constitution of the plan.

Article 9A(e) of the Pension Plan, page 117 of the 1956 yearbook states in part "Retirement shall be understood to mean giving up any ecclesiastic or other office or position specified in article three (3), and also the termination of salary relationship..." Article three (3), page 115 of the 1956 yearbook, refers to clergymen serving as:

- (1) Pastors of congregations
- (2) At institutions owned or supported by the church or who are in the service of the church body in some other capacity
- (3) Foreign missionaries serving under the jurisdiction of the Board of Foreign Missions.

Under date of September 15, 1956, the Pension Board issued a ruling stating in effect "That a pastor would not be considered retired and eligible to receive pension if he were to continue in a salary paying relationship at an institution listed in the 1956 yearbook, but permit a retired pastor to furnish supply service up to two consecutive months in any one parish and still receive his pension."

This ruling at that time was consistent with the administrative rulings of other Pension Boards administering plans with an identical article relating to retirement.

Social Security which one would expect to take the pressure off the matter of Church Pensions has actually increased the pressure to pay pensions to pastors who still want to work after age 65 because the salary paying organization cannot pay him more than \$100 per month of earned income without the loss of his social security benefits. Then too many institutions now want to employ retired pastors on a limited basis which complicates the administration of when pensions should or should not be paid. Many congregations have reached the point where they too would like to employ a retired pastor for visitation work.

Your pension board has had the privilege of attending two meetings this past year, one a National Meeting of all Lutheran Pension Boards and the other a joint meeting of the Pension Boards of the merging Church bodies. All had rulings relating to retirement which until recently were similar to ours. Some have now modified their rulings to recognize the changed conditions.

This matter of permissible work after retirement on a pension receiving basis has been the subject of much discussion this past year. We have recently drafted a new ruling modifying the ruling of September 15, 1956, which will be effective with the new church year May 1, 1957. We expect to release this sometime before the Annual Convention.

We are also recommending for adoption at the convention certain other changes relating to pensions which will be beneficial to those now retired and those who will retire under the present plan between now and the date of Merger. Information as to these recommendations may be found in the pension fund report in the pre-convention report soon to be released.

The Annual Convention

"AN INVITATION"

"Our Savior's Lutheran Church, 2219 Washington Ave., (corner of Taylor Ave.), Racine Wisconsin extends a cordial invitation to pastors, delegates, and visitors to attend the 61st Annual Synodical Convention to be held in Racine June 13 to 18, 1957.

Many plans are now being made to make your stay a most enjoyable experience and we look forward with pleasure to seeing you here."

Pastor L. M. Andersen
Herbert A. Christensen
President of the congregation

REGISTRATION BLANK — 61st U.E.L.C. Convention

OUR SAVIOR'S LUTHERAN CHURCH, 2219 Washington Ave., RACINE WISCONSIN — June 13-18, 1957

Name Street City State

Male Female Couple Name of Church

Method of transportation Arriving date Hour

Dates require lodging Private home Motel Hotel

Pastor Delegate

Registration fee is \$3.00 and may be sent with reservation. Reservations must be in NOT LATER THAN MAY 25, 1957. Pastors, delegates and wives will be given preference for private home lodging. If motel or hotel lodging is desired, please indicate and reservation will be made.

Send to: Mrs. Auge Jensen, Registration Chairman
826 Orchard Street,
Racine, Wisconsin

The convention Meals Committee of Our Savior's Church has made plans to serve family style lunches and dinners in the church Fellowship Hall from Friday noon through Tuesday noon. A meal ticket covering these meals with the exception of the Saturday night dinner is available at a cost of \$9.00 per person. Saturday night dinner is to be the W.M.S. banquet and tickets will be available at the opening of the convention at a cost of \$2.00 per person. Individual meal tickets for all other meals may be had at a cost of \$3.00 for lunches and \$1.50 for dinners. It might be added that all evening meals will be banquet style.

Subsequent issues of The Ansgar Lutheran will carry more convention news such as transportation information etc.

Start making your plans now to attend.

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